

MISCELLANEOUS READING.
JOHN B. GOUGH ON "THE POWER OF EXAM-"
—Last evening Tremont Temple was
waded to its utmost capacity to hear 'ohn
Gough upon the above subject. The re-
sult held that it was expedient to carry our
region into politics; in fact, wherever one
could carry it. He said the power of exam-

"A strong minded woman even, was woful in the extreme; that we received strength from such a one as we did from the strong of meat. Women finished off at fashionable boarding schools he had but little admiration for, and many of them, according to view, were responsible for making a large number of our young men either nonentities or fools. Mr. Gough spoke of the evil influence of a class of women so cold that they resembled marble palaces enclosed in

...railings, and he cited the case of John Peter, where a woman was instrumental in enabling a man to write his name upon the pages of immortality. He was not a "woman's rights man," according to the conventional application of the term, yet he would like to see women parading in the militia-running with the machine, carrying bricks for mortar in a hod, or even working in the mill. He had five, a fine, white, young

ns. He hoped for a time when women
ould attain fully their proper sphere, and
s exercise a woman's influence over the
ons of mankind. He related an anecdote
woman brought before a police magis-
e for scratching her husband's face. The
istrate told her she should not do such a
g, as husbands were the head. She in-
ently inquired if it then was not right in
to scratch her own head. That woman's

He said, had a bad effect on her
dren, and on those around her. He said,
man were to stand still, fold his arms
shut his eyes, he would then exert an in-
fluence by merely the attitude he assumed.
of the remarks made in connection with
part of his discourse was, where he said
"every woman of us exercises an influ-
" Good example, he said, required
Christian consistency. He did not highly

pliment the system of allowing ministers to travel on railroads, etc., for half-fare, simply because they were, or said they were, sisters of the Gospel. He told a story of a minister who desired to have this half-price fare practically applied in his case. The train-keeper saw that the minister eat his supper without invoking a divine blessing, went to bed without saying his prayers, when the minister advocated the half-

e system, he was told that, having eat
the heathen, drank like the heathen, and
t like the heathen, he must pay like the
then. He said that so strong was the
slavery sentiment in England, that even
minister boasted of being an anti-slavery
man. Now he had no doubt that if the rela-
tions of Great Britain were so situated that
slavery should become a matter of material
consequence, and less there would be as many re-

and willing to advocate it as there were to advocate for strong drink.

commenting on the running of horse on the Sabbath, he said that the people oppose such a measure should not on day ride in those cars—to hear a dis-missed minister of the gospel. He com-mented on that class of persons who make practice to quote Scripture on all occa-

s and under all circumstances. In con-
junction with this, he related a circumstance
in which a man who used Biblical quotations to
reprove his men worked on Sundays. This man
had a lot of grass he wanted attended to,
so left it out over Saturday night till it
was bedewed. The man asked an old negro
to go out and shake the dew off the grass.—
The negro refused to work on Sunday. At
the man said, "But if your ox was into

lith on Sunday would you pull him out?" "massa," said the negro "not if I showed in on Saturday night." He then referred to temperance and intemperance; spoke of the little influences which lead young men away, and old ones to a speedy grave, the power of Christian forbearance and fortitude, the exercise of control. He said some could no more drink moderately than they could blow up a powder magazine mod-

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